•self-conscient Reality. Brahman the Reality appears in the phenomenal existence as the Self of the living individual; but when the individuality of the individual is dissolved by intuitive knowledge, the phenomenal being is released into self-being: it is no longer subject to Maya and by its release from ^the appearance of individuality it is extinguished in the Reality; but the world continues to exist without beginning or end as the Mayic creation of the Ishwara.

This is an arrangement which puts into relation with each other the data of the spiritual intuition and the data of the reason and •sense, and it opens to us a way out from their contradiction, a spiritual and practical issue: but it is not a solution, it does not resolve the contradiction. Maya is real and unreal; the world is not a mere illusion, for it exists and is real in Time, but eventually and transcendentally it turns out to be unreal. This creates an ambiguity which extends beyond itself and touches all that is not the pure self-existence. Thus the Ishwara, though he is imdeluded by Maya and the creator of Maya, seems himself to be a phenomenon of Brahman and not the ultimate Reality, he is real only with

regard
to the Time-world he creates; the
individual self
has the same ambiguous character. If
Maya were
to cease altogether from its operations,
Ishwara, the
world and the individual would no longer
be there;
but Maya is eternal, Ishwara and the
world are
eternal in Time, the individual endures
so long as